

(14.)

3. / THE NECESSITY O F Christian Subjection.

Demonstrated, and proved by the Doctrine of Christ, and the Apostles; the practice of Primitive Christians, the rules of Religion, cases of conscience, and consent of latter Orthodox Divines,

That the power of the King is not of Humane, but of Divine Right, and that God only is the efficient cause thereof.

Wherunto is added,

An Appendix of all the chief Objections that malice it selfe could lay upon His Majestie, with a full Answer to every particular Objection.

I P E T. 2.17.

Feare God, Honour the King.

OXFORD
Printed in the Yeere. 1643.

(135)

ДИНА
УТКЕЗЕНИ
ЧО
желательно

Qualifying the belief of the Dog

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Io son si gni ~~che~~ ^{che} offranno per la tua vita, etc.

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An Analysis of the Options

•-ing you draw in a line with
a pencil.

Литература

19. *Thomomys Kingi*

У. К. О. В. К. О.

THE N E C E S S I T Y O F
C H R I S T I A N S U B J E C T I O N.

R O M . 1 3 . 5 .

Wherefore ye must needs be subject, not onely for wrath, but also
for conscience sake.

W^W Ould men but meditate, or were they perswaded of
the truth of the Prophets speech, (1 Sam. 15.22.
23.) Behold to obey is better then Sacrifice, & to hearken
to the fat of Rams; for Rebellion is as the sinne
of Witchcraft, and stubbornesse is as Iniquity and Ido-
larry. (Were they I say perswaded of this orth) there wold
not be so little hearkening to the commands of Authority, nor so
little obeying what they heare, nor would men runne so fiercely
into the fearefull sin of Rebellion, onely to maintaine and justifie
their owne sacrifice of foole; which is indeed no other then their
foolish imaginations have devised; and their vaine thoughts have
set up as an Idol to themselves. Ob were wee not fallen into
those last and worst of times prophecied of by the Apostle (2 Tim.
3.1.5.) wherein men that make shew of godlinesse, (yea many
that most shew of it) have onely a shew, but deny the power of
it, being proud, cursed speakers, disobedient to parents; Proud in-
deed, when they dare exalt themselves against Gods Vicegerent;
Cursed speakers, when they dare libell and slander Princes and
Prelates; Disobedient to Parents, Naturall, Ecclesiastical, and Declarati-
Political; were we not I say fallen into such times, I shuld not on, p.12.
need to urge the Apoltes inference, which the unseasonable sins 13.225.
of these seasons make so seasonable: [Wherefore ye must needs be 256.257.
subject, &c.] His Maj-
esties large
declaration
on, p.12.
13.225.
256.257.
&c.

In which words, *Infert conclusionem Principaliter intentam,*
Aq. wherein, Concludit Paratus in subjectionis ejus quae necessitatem,
Rot. shewing that we must obey the Magistrate, not onely for
fear of punishment, but much more because that (although the

Magistrate hath no power over the conscience of man, yet seeing he is Gods Minister) he cannot be resisted by any good conscience, *Gen: Notes, ex Calv, & Bez. In qua duas potissimum urget causas ob quas potestatis necessario obediendum, Marlor.* First their power to cause feare of wrath. Secondly our conscience to obey Gods ordinance; In respect of both which we must be subject not onely for wrath, but also for conscience sake:

Wherein I shall consider these 5 particulars.

1. The Illation, [Wherefore,]
2. The Duty, [Subject]
3. The Necessity, [must needs]
4. The persons obliged, [Ye]

5. The Reasons persuading, } and those twofold. } 1. From feare of wrath, although [not onely for wrath.]

2. For conscience, [But also for conscience sake.]

Aquin.
Lyr.
Calv.
Bez.
Marlor.
Rolloc.

1. The Illation and inference in this word [Wherefore] being a conclusion, wherein *Quod initio praeceperat de praestanda Magistratis obediencia, punc per modum collectionis repetit, sed cum expositio: Calv.* It will be convenient for conceiving fully the Apostles meaning, and the force of his Arguments, and the drift of this conclusion, that we reflect back as farre as the beginning of this Chapter; where (besides those two mentioned, *verse. 4.* Of 1. Terror to the ill, which I reserve to be handled under that of wrath. 2. And Reward to the good, which I referre to that of conscience.) We shall finde foure Reasons premised to inforse this conclusion, [Wherefore ye must needs be subject, &c.]

Jo. 19. 20.
Math. 27.
26.

1. First, *Cuρδ οτιν εξοια ει μη Σω, (v. 1.)* for there is no power but of God. How much soever we may perhaps dislike them, and how ill soever they may sometimes use their power; As *Pilate* did his, in crucifying him whom he should have loosed, and loosing him whom he should have crucified; yet our Saviour himself acknowledgeth, that even this abused power was *Δεσμωτηρ ανδρι*, given him from above; (*Job. 19.11.*) For misery comes not out of the dust, neither doth affliction spring out of the earth.

August. de Civitat.
Dei. l. 5.
8.21.

(*Job. 5.6.*) But as *Omne bonum de super*, Every good gift is from above, (*James. 1.17.*) so is there no evil in the City, and the Lord hath not done it, (*Amos 3.6.*) (i.e.) *Magum paenit* no evil of punishment.

Per.

Per me Reges regnant, By me Kings raigne, is the generall ground of the Charter, both of good and evil Princes, and Nobles, and all the Judges of the earth, (Prov. 8.15.16.) He it is that ralseth unto David a righteous branch, a King who shal raigne & prosper, and execute judgement and justice upon the earth, in whose dayes the people shal be safe; And he it is that gives an evil King in his anger, & takes a good King away in his wrath; *Qui regnare facit hominem hypocritam propter peccata populi.* (Job. 34.30.) vulg. So that whether they be good or evil, we must be subject, sithence there is no power but of God; *Μήποτε καὶ Θεούς οὐαχοι εὐπεδεῖτε,* lest we will be found fighters against God, whose power none is able to resist, whether it bee for protecting or for punishing; [Wherefore we must needs be subject.]

2. Secondly, they are not onely not without God, *εἰ μὴ αὐτὸς Θεός,* *citat.* and so of him permissive; but they are the ordinance of God himself, and so of him positive, *καὶ τὸν Θεόν τονγάλιαν, ordained of God (v. 1.)* whereupon they worthily use in their stile, not onely *Permissione Divinā*, or *Providentiā Divinā*, although those be good titles taken in a good sense; (yet they imply some intermediate meanes betwixt God and those who beare them.) But Princes write *Dei Gratia*: for by the Grace of God (no favour of man) they are what they are; so that I may say of their government, as Saint Paul said of his Apostleship, *It is not of man, nor by man, but by Jesus Christ, & God the Father, For, Cuius iussu homines nascuntur, hujus iussu & Reges constituntur apud hinc, qui in illo tempore ab ipsis regantur.* (Iren. lib. 5 cap. 24.) Which may be demonstratively evidenced, if we shall take a survey of the Series, and succession of Governours, from the first man that was placed upon the earth, whom we finde created with an intention to make him Gods Vicegerent; (Gen. 1.26.) and at his very first setting foot upon the earth, actually invested with Monarchical government; (ver. 27, 28.) That government being indeed the speciall forme, whereby he could resemble the image of God who is in Heaven, as he made him upon Earth the sole unequalled Monarch, from whom alone, *Quicquid est ab uno est, & est id quod est;* and therefore he is worthy to receive glory, and honour, and power, for of him, and for him, and through him are all things, *Eoet. de unit. & uno.* *Apoc. 4. 11.* *Rom. 11. 36.*

Nor was it his intention that hee should onely governe the Beasts already created, But also he made him to be the Monarch,

Theophil.

l. 2.

Chrysost.

Hom. 34.

in 1 cor.

Apoc. 12.

Theophil.

Chrysost.

ubi supr.

Gen 10.

9,10.

Dan. A-

phor. f. Pa-

lit. p. 402.

24.

Marth. 6.

10.

And confirmed his Authority *lure naturale, Potestas patris*, over all mankinde, which should be propagated after him; who as the Angels and those of Heaven, had their beginning from God by Creation, and therefore were subject to him; so all the Armies upon earth were to deduce their off-spring from that one *Adam* by Generation, and so to owe to him subjection; whereas had not God intended to have Principality, depended onely upon his own institution and not upon the subordinate Nobles, nor the multitudes of popular election, It had beeene as easie for him, to have Created a Company, a Colony, a Countrey, a Nation, a World of men upon earth, with his own *faciamus*, As it was, and as he did, so many Legions of Angels in the Heavens; that so out of those choice Colonies themselves might have made choice of a Commander. But he, who found the *Heavens* not free from mutiny, when he produced a multitude of inhabitantsthere, although all were his off-spring, would not give the least colour to contention, for superiority or equality, nor pretext of disobedience against his Monarch upon earth, whilst he suffers no Subject to be set by him but such as owed the Subjection and duty of a Sonne in Descending from him; Thereby teaching all posterity, how the power of a Prince over his Subjects is, and ought to bee acknowledged, as naturall, as the power of a Father is over his sonne; yea and also thereby signifying, That as Naturally there can bee but one Father of one Childe, So Politiquely there should be but one Prince and Monarch of one People and Nation. Whereupon God did not create two men (no nor *Eve*, but out of the rib of *Adam*) that so from them all others should issue, and they might rule promiscuously, or that each of them should rule such as would make choice to be under his government, rather then under the others, (although perhaps propagated of the other) Nor that the mightiest Hunter, he, that could get most, should governe most, as afterwards it fell out in the degenerating dayes of *Nymrod*. But he created onely one, thereby to intimate, How far Monarchicall government is to be preferred before any other, Aristocraticall, Democraticall, Oligarchicall, or the like. This and this a lone of man on earth, being an Idea or resemblance of Gods government in Heaven; and we pray daily, that his will may bee done on earth as it is in heaven; And how can it be so, if we reject or resist that forme of government? As also, thereby he implies, that

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that all other forme of government are against the course of nature, different from the patterne of heaven, diverse from divine institution, and indeed punishments rather then blest governments. If they be compared with Monarchie; Which made the wisest of Kings affirme, that many Princes are imposed for the transgression of a Land. But that Realme onely indures long which is ruled by one man of understanding and knowledge (Prov. 28. 2.) Which Doctrine seemes to bee squared to Gods own practice throughout all ages, whensoever he designed any government over his people the Jews (after they were taken notice off for his peculiar) although for a long time he retained the royall supreme Title of King to himselfe, (during which time, he oft times immediately delivered his Regall mandates by Urim, Thummim, Visions, Oracles, Prophesies. &c.) Yet he appointed one Supreme Vicegerent over them, and not many (for as for the Sanhedrim they were but as Moses or the High priests Privie Councell, Or as delegated Judges because of the multiplicity of busynesses) One I say and not many, witnesseth Moses 40. yeare's betwixt Egypt and Canaan. Joshua neere 60. yeeres settling them in Canaan, after them Judah, after him Orbi- niell, then Ehud, then Shamgar, then Deborah, then Gideon, then Tola, then Jair, then Lephthah, then Sampson. But never above one at onctime. And how lamentable the times were when there was not one Supreme, but the multitude tooke power into their own hands; that hideous story of the licentious Danites, and the ravished Levites wife, and the revenge of one upon another may serve to astonish all posterity, and affright them from effecting Anarchie; yea & when God, after that he had in mercie looked upon their misery, sent them new Judges, Hely, and Samuel successively, and they not therewith satisfied would have a King like other Nations, he doth not set several Kings over them, as Joshua found 31. over the land at their enterance, but hee appointed them onely one King (1 Sam. 8. 22.) As being safest for his people, best resembling his government and most agreeable to his Ordinance; Wherefore wee must needs bee subject to such forme of government, for it is the Ordinance of God.

Oh I how much therefore are those too blame who goe about to alter this forme of government, and to introduce a new deformed device of their own ambitious invention, wherein they are not

¹ Sam. 8.

Judg. c. 10
c. 15.

Judg. 19,
& 20.

² Sam. 8.5
Josh. 12.

not agreed, whether they shall be stiled, 1. The States of England as some of their Preachers (forgetting the King in their praiers) have sycophantically phrased them; 2. Or whether they shall be entituled, The perpetuall Senate, or Assessours of the kingdom, as some have endeavoured to derive their stile, as the Impresse of a Republick; 3. Or whether they shall be dignified with the Princely Attribute of Gentlemen of the Crowne of England (to which should be annexed the power of electing their King although hereditary) as some of themselves have ambitiously expressed their affectation in assimilation to that of Poland; onely to the end that themselves might be sharers in Supremacy. A Government which admitting a Monarch whom yet they dare not deny, is neither Monarchie, Aristocracy, Democracy, nor Oligarchie; and Anarchie, I dare say, they would not have it intituled; A Government which if Aristotle himself were to sit in Council at their close Committees, he could not yet resolve what to cal it, a government never grounded on the Ordinance of God, nor practised in any established Common-weale. And what fearfull effects must necessarily follow it, Besides, that it is to conjecture when men leave the fountaines of the living waters, and take themselves to Cisterns of their own digging. It may also be apparent to any indifferent understanding who reads or heares the story of Hen. 3. when there was an attempt of 24. Assessours and a trayterous appointing *Les Douze Piers*, far short of this contus'd insolency, what Robberies, what Rapes, what Murthers, what Burglaries, what Extortions, what Exactions followed, (every one shrouding himself under that Assessor, which he followed, yea and every one of the Assessours after a little time, ban-
71,73,74. dying himself against another, either for their own faction, or fa-
vouring of their followers) is rather to be imagined then reported, yet those times too really felt it, and all must necessarily taste the like bitter fruit, who wil plant & nurse the tree of popular faction.

*Vpon the
Lords
Prayer.*

3.p.635.
ex. Mat.
westmo-
naſt. Mar-
tin. H.3.p.
66,67,70.
71,73,74.

And alas how foolish and fond of flitting (to use King James his Scottish Proverbe in another case) are those people which will be bewitched to follow these many-headed *Hydra's*, before the voice of the Lambe, and never consider that old Adage *Citius impletur unus saccus, quàm plures?* hath there been so much paines bestowed in vaine, if it be in vain, (As the Apostle speaks in another case) to bring this Kingdome from an Heptarchie to a Monarchie;

narchie; that now one part of this Island should be turned from a Monarchiy to a Roman Decemvirate, a Venetian Senate, a Low-country State, nay to the government without a name, God forbids: *Viaminita fortior*, but a Kingdome divided cannot stand. I Mat. 12. beseech you therefore brethren marke them diligently which cause divisions amongst you, and avoid them: (Rom. 16. 17.) for those who at first cause divisions, in Opinion, in Doctrine, and in Religion, wil at the length attempt divisions in Government, in Policie, in Countries and Kingdomes. Let us in the feare of God consider with our selves, That if there be no power but of God, even the punishing and persecuting power, and if we must be subject even to that, lest we should fight against God, Oh how much more then, where Kings are nursing fathers, ought we to shew our subjection with all readinesse and chearfulnelle? If Saint Paul inforce obedience to the Prince with so many forcible arguments, when that Tyrant Nero (who devoured Christians like a Lyon) raigned and raged. Oh how should we urge & press this point, when a Constantine, a Patron of the Church, and pattern of piety is our president in religious exercizes, as well as president over us with righteous government: for certainely, [They that resist, Resist the Ordinance of God] which is the third reason whereupon our Apostle grounds this inference, Wherefore ye must needs be subject.

For as in his Church Christ gave some to be Apostles, some Prophets, some Evangelists, some Pastors and Teachers, for the gathering together of the Saints, and for the worke of the Ministry: so God in the Common-weale appointed some to bee Kings ~~magistris~~, most eminent and excellent above all other, some to be Governours under them *magistris si autem numerus*, sent ver. 14. by Commission from them: Amongst whom some are Nobles, some Judges, (Prov. 8. 16.) some Priests (for those howsoever some conceive of them, were not incapable of government in the Common-weale:) yea, some things there are which could not be decided without them. (Deu. 17. 8. to 12.) some are Governours of Cities, (Deut. 21. 3, 4.) some Rulers of thousands, some of hundreds, some of tens, (Exod. 18. 25, 26.) and some live merely in subjection, as the interior poore servant, &c. whom Aristotle that Linceus of Nature affirmeth, Nature it selfe framed only to that use; and every man bound in conscience by the law of

3.

Ephes. 4.

11. 12.

1 Pet. 2.

13.

14.

Exod. 40.

15.

Hb. 7. 8.

Polit. 1.1.

c. 3. 4.

God to abide in that state wherein God hath placed him, and to be contented, with his Vocation, Degree, and calling, (1 Cor. 7. 20, 21, 22.) unless hee will bee as guilty of confusion in the body politique, or Ecclesiasticall, as the members should bee in the body naturall, if one should strive to usurpe anothers place; The foote the head, the eare the eye; and unless we will 1 Cor. 14. 12. to 31. be as guilty in resisting the ordinance of God, as they should bee of deforming the aet of his Creation.

1 Pet. 2. Submit your selves therefore to all manner of ordinance of 23. to 17. man for the Lords sake, *Apud regem*, Take that which is thine Mat. 20. 14. own and goe thy way. If thou beest a Ruler, do it with diligence: If an Officer, wait on thy office: If a Teacher, attend to teaching: If but a servant, doe that without slothfulness, (Rom. 12. 7. to 11.) If a Judge, be learned, (Psal. 2. 11.) yea, and upright too, (Psal. Deut. 17. 58. 1.) If thou art to be judged, be obedient, or else thou must be 9. to 13. cut off, both for thine owne sin, and also for others example. Nor must thou be obedient onely when Superiours be good and courteous, but even when they are cruel and froward: Nor onely when they punish thee justly for ill doing, but even when thou sufferest wrongfully, yet must thou endure for conscience sake, (1 Pet. 2. 18, 19.) which the Apostle confirmes by the example of our Saviour Christ, to (vers. 25.) who when he suffered resisted not, no nor so much as he earned, (vers. 23.) although he could have had more then twelve Legions of Angels, (Mat. 26. 53.) teaching us, that we must not resist Authority, although unjustly oppressing: (muchlesse iustly ruling although punishing.) First, Neither offending it, (Mat. 17. 27.) Secondly nor defending our selves against it, (Mat. 26. 52.) what specious pretences soever we may make for it. For who might have pretended fairer in that kinde, than the Primitive Christians against Idolatrous Persecutors? yet they proteste, that *Arma sunt preces & lachrima*; so that *nemo nostrum quando apprehendatur, relutatur; nec sed aduersus injustam violentiam vestrum, quamvis nimis, & copiosus noster sit populus, inclisicatur*: Cyprian. Who might have pretended more rightly the defence of himself, of his fellow Disciples, of his Master, yea of Religion, than Saint Peter? Yet heare our Saviours mandate and his menace, his mandate: [Put up thy sword into thy sheath:] His menace, [For all they which strike with the sword, shall perish with the sword.] [All] whosoever Clergie or Laity, strike

Ambros.

(144)

strike against authority, or without the licence of it, in what case
soever without exception of 1. *Se defendendo*, or 2. Maintenance
of a Covenant, or 3. Defence of Religion. And what manner
of Christians those men are who dare resist their rightfull, righ-
teous, religious Sovereigne : Or what manner of Religion that
is, which they pretend gives priviledge to such rebellious practi-
ses, I leave to every good Christian to consider : Onely give me
leave to tell you, sure I am, it is not such as was known to Pri-
mitive Christians : It is not such as was allowed by our Saviour
to his Apostles, nor is it such as the Apostles taught the People
of their times: for they without any cloake, *Sub moderamine in-
culpata tutela* (which indeed never can be by Arms but onely by
Laws) Howsoever Pontificians and Consistorians conspire : as
Buchanan laboured to beguile his Nation, and some of our Coun-
try-men have beguiled themselves, and Jesaites would have
beguiled the whole world, and without any distinction so offen-
sive and defensive disobedience, the Apostles taught the Church
of God, *That he which resists, (be it how it will) resists the Ord-
nance of God.*

*Aug. 1. 23.
cont.
Faust.c.
75.*

His Majes-
ties Pro-
clamation
and Decla-
ration, &c.

[*And he that resists purchaseth to himself damnation.*] which is
the fourth reason to inforce this [*Wherefore, &c.*] and beares a
threefold reading, 1. *Indicium, Judgement: Tremet.* 2. *Condem-
nationem, Condemnation: Beza & Tomson.* 3. *Damnationem, Dam-
nation: Vulgar & Kings Bible.* All which are but the Gradua-
tions of the punishments, implied by the original, *Kpiue;* for not
only *"Eros & ius in ipso,* (Math. 5.22.) they shall be in danger
of the judgement of censure and condemnation of the censorious.
Although this be a punishment which an ingenuous spirit would
willingly escape, which made *David* pray, (Psal. 39.8.) Let me
not be made a rebuke unto the foolish, whilst they censure, re-
prove, condemne my actions in their Assemblies, much more a
man that is shot through the head with popularity, as His Maje-
tie faith of the then revolted *Rollac*, as indeed all factious persons
in Church and Common-weale are, especially if they aspire by, *Larger
Declarati-*
or adhere to the popular faction; For such, like the *Camelion*, *on. p. 25.*
which turnest to all colours save white, lives onely by the aire, and ^{405.}
delights rather in breath then other, *Ac si mallet coctans quam cruda-*
dam; so they who apply to popularity, and suit themselves to all
company, saving the innocent, can live no longer (at least not
with

With delight) then they sucke the breath of applause from the
 Ps. 69.12. multitudes. But behold, not onely those which sit in the gate (the
 Rulers) speak against such disobedient persons, but if they escape
 the songs of the Drunkards (who perhaps may whoop on their
 sides) yet shal verybabes and sucklings chant their disloyalty, and
 the Vipers tongue shall slay them, (Job. 20.16.) Thus an evil
 condemnation shall fall upon them, whereby their name shall
 rot, and their memoriall shall stink, even *χρῶς*, under the censure
 Prov. 10.7. of those who are as censorious as themselves: Nor onely so, but
 'Εαυτοῖς καὶ γιγαντοῖς, They shall receive Judgement, and Con-
 demnation: 1. Both Judgement before the Tribunall of men,
 Ps. 41.8. where the sentence of guiltiness shall proceed against them; and
 Pl. 109.6. when sentence is given upon them, they shall be condemned, for
 Ps. 1.15. such ungodly persons shall not be able to stand in Judgement, nei-
 ther these sinners in the Congregation of the righteous. 2. And
 also they shall receive Condemnation from the Justice of God,
 Ps. 82.1. who stands in the Congregation of Princes, (as to survey, so to
 assist) and is a Judge amongst the earthly gods, yea even of those
 Ver. 8. whom they sometimes cannot come by to judge according to
 their deservings; who when he shall arise (as he will arise) to judge
 the earth, he will recompence such wicked persons after their de-
 Ps. 50.21. servings; he will reprove them, and set before them, even in Or-
 der, the things that they have done: As first their Pride, next their
 Covetousnesse to maintaine it, after that their rebellion to declare
 it, then their Hypocrisie and counterfeiting Religion to vaile and
 defend it, & at the length he will bring Death haultly upon them,
 Ps. 55.16. and they shall go down into hell, sithence such wickednesse is in
 their dwellings and amongst them; and is not this a fearefull
 Judgement and Condemnation? so fearefull, as what can be con-
 ceived to be added? And yet behold, 3. *Kataxpiua, Rom. 14.23.*
 Κατακόπια, the Judgment, Condemnation, yea, Damnation of an
 accusing conscience shall consummate their misery, even such as
 Matth. 27. drove *Judas* to be his own Executioner upon earth; This shall do
 3,4,5. continuall execution of Gods just judgement upon them in hell,
 by that worme that never dies, and that fire which never shall be
 quenched, where their rebellious carcases shall be an abhorring
 to all flesh; wherefore for the escaping such fearfull 1. Judg-
 ment. 2. Condemnation, 3. Damnation here, and hereafter from
 God and man; *We must needs be subject.*

2. [Sub-

(146.)

2. [Subject] Which is the duty; That as the Devil overcame man by his disobedience to God, so man may return to God and overcome the Devil, by obedience to man for the Lord's sake. Christianity is a Schoole of Humility, and we must not look every one upon our own excellencies, but upon other mens; having the same minde in us, which was in Christ Jesus, in giving (not in taking) honour, preferring one before another, ~~ramis~~, humbling our selves as little children; As they submit to their Parents, so must we be subject to our Prince, for he is the Person to whom principally the Apostle presseth this subjection, as Aquin. Dion. Cartb. Bruno. and Claudio glosse it. The subjection to others being for his sake, as the subjection to him is for the Lord's sake; which that we may performe aright, let us consider these three particulars:

1. *Qualibus*, To what manner of Princes we must be subject.

2. *In quibus*, In what things we must be subject.

3. *Quomodo*, How we must expresse our subjection.

1. *Qualibus*, To what manner of Princes we must be subject.

As the Apostle in joynes Servants concerning obedience to their Masters, so say I to Subjects concerning their Soveraignes; Let as many as are under the yoke count their Governours worthy of all honour, (*Sive fideles, sive infideles*, whether they be gentle, or whether they be cruell) that the name of God and his Doctrine be not ill spoken of: 1. And if they be believing, let us not despise them because they are faithfull and beloved, and partakers of the benefit, to wit redemption. 2. Or if they be unbelievers, let us not rebell, nor resist them; because although, 1. *Quidam illorum dantur ad timorem & paenam, & increpationem*, Some of them are sent ~~merely~~ for a terror and a punishment. 2. Yea, *Quidam ad illusionem & contumeliam, & superbiam*; Some of them set up themselves in pride, ~~merely~~ to contemne, and scorne, and scoffe at their Subjects, as the persecuting Emperours did, when they exposed the Christians naked to fight with beasts and beastly Heathens. 3. Aswell as *Quidam ad correctionem & utilitatem subjectorum, & conservationem Iustitiae*; For a fatherly reformation of offenders, a loving protection of the obedient, and the preservation of Justice for both: Yet we must consider and confess, that *Ad utilitatem Gentilium terrenum Regnum possumus*

est à Deo, non à Diabolo, qui nunquam omnino quietus est; Imo qui nec ipsas quidem gentes vult in tranquillo agere, ac pimentos regnum humanum: Earthly Kingdomes are erected by God, not by the Devil, who as he is never quiet himself, so would he not have the people live in peace, (as appeares by his late practices) which government is the meanes to procure and preserve, preventing men from devouring those that are more righteous then themselves.

Hab. 1.13. 14. And for being like the fishes of the Sea, or the creeping things who have no Ruler over them: for, *Per legum positiones repercutiunt multiplicam gentilium injuriam*, Kings and Princes by their Laws restraine and bridle the fury and violence of our naturall corruptions: yea, and the worst of Princes is never worse then *Quemadmodum populi digni sunt Dei iusto judicio in omnibus aliquaciter supervenientem*: *Iren. 1.5. c. 24.* such as the people have provoked God to set to afflict them; whose just judgement alwayes interposeth it self in such weighty cases. Although sometimes we know it not, oft-times we will not acknowledge it:

which being so, may oblige every one of us to be subject to all powers, of all qualities, conditions, dispositions, tempers, religions, under whom the Lord hath placed us: *Sive 1. Nutriciis, sive 2. Hypocritis, sive 3. Hereticis, sive 4. Tyrannis*: Whether they be noursing tachers, for whom we must praise God: or dissembling Hypocrites, or abominable Heretickes, or bloudy Tyrants, for all which we must pray to God: Whatsoever *Sanders, Allen, Stapleton, Parsons, Mariana, Bouchierius, Santarellus, &c.* on the Romish part: And *Knocke, Buchanan, Gilbey, Goodman, and Deneau*, on the other extreame have formerly taught, *Caldornwood* hath followed, and some too fiery spirits of late have seditionally and scandalously put in practice, of whom I may say in the Apostles language, *If any man teach otherwise (then what I have affirmed) he consenteth not to the wholesome words of our Lord Jesus Christ, and to the Doctrine which is according to godliness*: but is puffed up & knoweth nothing as he ought to know, but doateth about questions and strife of words, whereof commeth envy, strife, railings, evil surmisings, froward disputations of men of corrupt mindes, and destitute of the truth, which think that gaine is godliness, (howsoever they pretend godliness rather then gaine) from such separate thy selfe: For howsoever we must performe active obedience to such Princes onely so far as lawfully

1. Tim. 6.
3,4,5.

we

We may, Calv. Beza. Mart. Polyc. Genev. usque ad alios, so long as
Cum Deo non comparabuntur, they are not set in competition
 with God. *Tertul.* Yet we must performe passive obedience
 and absolute subjection, suffering without resistance, being sub-
 ject without rebellion, even if they should command the most
 unjust superstitious, idolatrous, prophane, or irreligious things
 which can be imagined; yet I say we must not rebell, unless we
 will renounce Christianity, but we must let this be *Probatio sub-
 jectionis*, the touch-stone of our subjection, even our patient and
 constant sufferings:

*Scorpias.**Act. 4.19.**Gloss.in-
terlin.*

For, *Qua passos Apostolos scimus manifesta est Doctrina*, The *Tertul. ubi*
 truth of this Doctrine is sealed by the Apostles sufferings, who *supr.*
 indured of Heathen Princes, and for not renouncing Christianity,
*Carceres, Vincula, Flagella, Saxa, Gladii, Inspectus Iudeorum, Cœ-
 tus Nationum, & Tribunorum Elogia, Collegiorum auditoria, & Pro-
 consulum Tribunalia, & Casus nemus interpretari non habent*:
 Imprisonment, Bonds, Stripes, Stoning, Wounds, Violence of the
 Jews, Conventing before the Gentiles, Questioning in the Courts
 of Tribunes, Examinations and Answers before Kings, Arraign-
 ments at the Tribunals of Proconsuls, yea and could not find an
 Appeal to the Emperour, any protection for their innocencie;
 yet they not onely submitted themselves, and possessed their own
 soules with patience, but also taught all pious people so to doe;
 as here our Apostle makes it apparent, and (*Titus 3.1,2.*) pres-
 seth it to all posterity: Put them in remembrance (for indeed we
 are too apt to forget) that they be subject to the Principalities &
 Powers, and that they be obedient, & ready to every good work;
 that they speak evill of no man, (much lesse of Princes and Pre-
 lates, as some of late have done) That they be no fighters, (much
 lesse Armed Rebels) but soft, lowly, gentle, shewing all meek-
 nesse to all men, much more to Rulers; yea, and such effect did
 this Doctrine produce, that *Sanguis Martyrum semen Ecclesie*,
Cypr. The blood of the Martyrs was the seed of the Church. The
 bloud, not the sword, that were too Turkish. And however, *Circa
 maiestatem Imperatoris infamemur*, *Tert. ad Scap. 1.2.* They were
 flandered as disloyall to the Emperour; yet, *Nunquam Albiniani,
 vel Nigriani, vel Cassiani inveniri potuerunt Christiani*: Never a
 ny Nigrian, who made Religion the stalking-horse for Rebelli-
 on; Nor never any Cassian who assaulted his Sovereign by Af-
 fassination

*His Majes-
ties De-
claration
ubi supra.*

fassination, could be found amongst the Christians: *Christianus nullus est hostis nimis Imperatoris, quem sciens a Deo suo constituti, piceesse est iste & ipsum diligat, & reveratur, & honoret, & salvare velit, cum toto Romano Imperio, quousque seculum stabit, tam diu enim stabit: Colimus ergo Imperatorem, sic quomodo & nobis licet, & ipsi expedit ut hominem a Deo secundum, & quicquid est a Deo consecutum, & salvo Deo minorem.* For no true Christian can be an enemy to his King or Emperour, whom he knows to be placed over him by God, and therefore upon necessity must love him, reverence him, honour him, pray for him, and desire and indeavour his safety as the safety of the Kingdome; as being next to God, lesser onely then God, and endowed with the power which he hath from God; over all the men in his Dominions. Hereupon was it that the Christians fought so many valiant battles, and obtained so many glorious victories; even for Heathen and persecuting Emperours, yea even for *Iulian the Apostata* himselfe: but never did they fight any battle, pitched any Field, arrayed any Army, armed any Legions, or so much as entred into consultation against their Emperour. And thus you see, *Quibus*, to what manner of Princes we must be subject. And I think all will willingly conclude, *Sic parendum est magistratus prophando, certe multo magis obedire operari. Sancti & Christiano, Beo.* If Heathens were thus obeyed; much more should Christians; if persecuting, much more pious Princes, such as our Gracious Sovereigne, whose clemencie may challenge our love, as wel as his power command our duty, whom God preserve, and prosper long over us in honour and felicity, and give us the grace and gratitude to be subject, *not onely for feare, but even for conscience sake.* And so I come to consider.

2. *In Quibus?* In what things we must be subject? Wherein the true stating of the Question is much difference from the mistaken and mistaking Tenents of many of these times, who conceive and would beare the world in hand.

1. That they are bound no further to Subjection, then with a Rightly Regulated Conscience, they may performe Active Obedience to all their Superiours Edicts and Commands.

2. That they are not bound to Active Obedience, where they have a doubting conscience, although not fully informed by the right rule of Reason, or expressie authority of Gods word.

3. That

3. That the Supreme Magistrate, must have expresse affirmative warrant in the word of God for all his injunctions, or else the Subject needs not obey them.

Whereas the truth is,

1. Concerning the first, That although Active Obedience binds onely in the Lord, yet absolute subjection is due without any resistance for the Lords sake, *in servitudo vel obediencia voluntaria*, To humane Ordinances (1 Pet. 2. 13.) Even when man ordaines; not the Lord (1 Cor. 7. 12.) yet such a man as is ordained of the Lord, and so presumed to ordain according to the Lord, wee may not in any wise resist.

Ephes. 6.1.

2. And as concerning the second, Although when man is left to his own liberty; The rule is to be observed, *Quod dubitas ne feceris*, because he that doubteth is condemned of his own Conscience; yet when we are Commanded by Authority, and wee onely doubt in our selves whether that bee good and lawfull, *which is comanded, or not*, The Rule of Saint *Augustine* must be observed *Si dubitas feceris*, If you onely doubt doe it, except you have expresse warrant out of Gods word, or the Analogie of faith, and undenieable necessary Consequence to the contrary; Authority must turne the scale of thy doubting conscience, and weigh downe thy Judgement to Active obedience, so that

Rom. 14. 23.

3. The Magistrate is not bound to expresse Text for warrant of each of his particular edicts; It is sufficient that it is contained in his generall Commission *Dixi Dilectis*, I have said ye are Gods. (Psal. 82. 6.) and therefore have committed my delegated power to you, *Per me Reges Regnant*, By me Kings Raigne (Pro. 8. 15.) And therefore by my authority may lay injunctions upon their Subjects, and they are obliged to Active Obedience, except they can produce a negative Act of Parliament out of the high Court of Heaven; for Princes are not onely instead of God by representation (Exodus 4. 16.) but they have the power of God over those to whom they have commission (Exod. 7. 1.) I have made thee *Pharohs* God, yea and put case the Subject could produce a contradictory command of God to that of his King, yet is not his passive obedience dispensed withall, nor any part of his absolute subjection dissolved or cancelled, But wee must needs be Subject, (at least by suffering if not by doing) in all things, even against the dictate of a doubting, yea, or a discerning conscience.

Ambros.
To. 3. Epis.
1. 5. Orat.

3. But then in the next place it remains to be resolved by what meanes, or in what manner this subjection is to be expressed, which must be by these seven meanes following; where there are not *Intra Regni* by mutuall consent of Prince and people to supercede them, or dispence with any of them.

1. First by praying for them (1 Tim. 2. 1. 10. 4.) I exhort therefore that first of all, Supplications, Prayers, Intercessions, and giving of thankes, be made for all men, for Kings and all that are in authority, that we may lead a quiet and peaceable life in all godlienesse and honesty, for this is good and acceptable in the sight of God our Saviour, who wil have all men to be saved, and to come unto the knowledge of the truth. Where observe we must pray, 1. To the end that we may live godly and peaceably, when we did not live so before: 2. That they may come to the knowledg of the truth, when they knew it not before: 3. And that they may be saved, when they were not in that state before. None so bad then, to and for whom we are not to expresse our subjection by this duty.

*Li. Tit. 3.
1, 2. Citat.*

2. Secondly, we must speake no evill of them; (Exod. 22. 28.) Thou shalt not revile the Gods, nor curse the ruler of the people. Is it fit to say to a King, thou art wicked; and to Priuces ye are ungodly? (Job. 34. 18) No certainly, nothing lesse, and therefore follow the counfel of *Martialis*, who lived in the Primitive times, learned of the Apostles, and taught to succession *A murmurazione custodire condicestra*; Keepe not onely your hands from mutiny, and your tonges from muttering, but even your hearts from repining.

3. Thirdly, we must not dispute their Commands, for where the word of a King is, there is power, and who may say unto him, what doest thou? (Eccles. 8. 4.) (i.e.) Not publikely and illegally to raise opposition against him, onely we may privately informe our own judgement, to prepare as peaceably either for active obedience or for Martyrdome.

*Ioah. 1.
16, 17.*

4. Fourthly, we must expresse our subjection by doing all their commands which are not directly against God, resolving with the *Israelites*, All that thou commandest us we wil do, and whithersoever thou sendest us we will goe, onely the Lord thy God be with thee.

Fiftly, we must expresse it by suffering all punishments patiently,

(15-22)

ently without any resistance; for those things which we dare not do when they command them, because they appeare (not seem) to be directly against God, (as hath been before demonstrated;) imitating S. Chrysostome, (*Epist. ad Cyriacum*) *Cum à civitate fugaver, dicebam intra meipsum, si quidem vult Reginam exire a gere, agat in exilium; Domini est Terra & plenitudo ejus; & si vult seare, fecerit; idem passus est Isaias, &c. Et si substantiam auferre, auferat, nudus exivi ex utero matris mea, nudus etiam revertar;* If the Queen will have me go into banishment, let her banish me; The earth is the Lords, and all that therein is. If she will have me sawen in sunder, I submit my self; *Isaias* suffered so before me. If she will confiscate my goods, I am contented; Naked came I out of my mothers wombe, and naked must I returne again. Behold, this must be the patience of the Saints.

Apoc. 13.
10.

Sixtly, by supplying meanes, *Ad necessaria secundum statutum sui conditionem; Lyr.* paying due tribute to our Princes; for this is the manner, *Quomodo velit te subiici statibus, reddere jubens cui Tributum, Tributum: cui Vectigal, Vectigal;* (i.e.) quae sunt *Casaris, Cesari, & quae Dei Deo. Fortis.* Which tribute must be paid without limitation of the quantity before, or accompt of the disposing of it after payment, *Gloss. Ordinari.* If *Calvin* understand it aright, (which I dare not affirme, nor will I dispute) for, *Neque nostrum est vel Principibus prescribere quantum in res singulas impendant, vel eos ad calculum vocare:* We have no power to prescribe to Princes what they shall expend upon occasions, nor to call them to accompt for their imployment of what is expended which I conceive to be intended where there are not *Pacta inter Principem & Populum*: nor fundamentall Lawes of the Land to the contrary.

Calv. in
ver. 6.

Seaventhly, we must expresse our subjection by guarding of the Princes person, fighting for him upon occasion, and sparing him from going out with us to battell, lest he should quench the light of *Israel*, (*2 Sam. 21.17.*) And what kind of consciences those men have, who can let their leige Lord go out to battell without them, (they being required) or who can leave him in his Tents in the field, when they return to their own houses, I leave both to men experienced in the Word, and practiced in the sword to consider: and so proceed.

3. To the third part of my Text, which is the necessity of this

² Sam. 8.

11, 12.

Et 10. 26.

² Sam. 2.

² Sam. 11.

11.

C 2
(153.)

duty

duty of subjection, implied in these words [must needs.] Must is for the King, and so it is indeed : and so is this: And therefore implies a double duty by these two words [must] and [needs] termes of double necessity ; *Dominus opus habet*, Our Lord the King, the Lord of us and all we have hath need, and who will not then let all go presently ? He must have it : in case of true absolute, imminent necessity, to save our selves and the publique, according to the Laws of the Land. The supporting of His State is that *Vnum necessarium* for our safeties, and the safety of the whole Kingdom; and therefore the Apostle doth ~~not~~ not onely say, 1. It is convenient that we be subject (i.e.) for ornament sake. 2. Or it is fit that we be subject (i.e.) for order sake. 3. Or it is profitable that we be subject (i.e.) for providence and discretion sake. 4. Or it is contenting that we may be subject (i.e.) for peace and quiet sake. 5. But *A, iyun*, It is necessary *Obligationes juris & propter vim coactivam superioris, viz. quia tenemini ex potestis ad hoc compelli ad profitendam veram subjectionem.* [We must needs be subject] for absolute necessity sake : *Necessitate salutis, Aq.* even for the necessity of our salvation in Heaven, and of our safety upon earth. What is it but subjection which continues the blessed Harmony in Heaven amongst the Angels ? What is it but Rebellion which bred that confusion in Hell amongst the damned spirits ? What is it but subjection which can continue Peace, Plenty, Piety, Order, and Unanimity amongst men upon earth, Whereas Rebellion brings forth War, Waste, Wickednesse, Confusion ; Desolation, and Destruction : wherefore for avoiding these, and preserving those, *We must needs be subject*. And so I come

4. To the persons obliged, which is the fourth thing proposed in my Text, in this word [Ye] Καὶ εἶπεν εἶ τοι, καὶ μονάχος, καὶ Ἀνδρὸς, *Thsoph.* And so Saint *Chrysostome* before him, Διείρυν ἐν ταῦτα διατάσσει, καὶ λέπεται, καὶ μονάχος, εἰχε τοῖς εἰρημοῖς μονὴν. With whom consent *Theodoret* and *Oecumenius* amongst the Greeks, and *Greg. Mag.* and *S. Bernard* amongst the *Latines*, expresse themselves both in opinion and phrase to the selfe same purpose ; we the Clegy, ye the Laity ; we the Priests, ye the people ; or yet the mighty Peeres, we the many multitude. 1. For neither are Peers excepted and reserved like the *Lacedemonian Ephori*, *Romane Tribunes*, or *Athenian Demarchi*, to restraine the insolencies or exorbitances of Princes oppressions. 2. Nor are the Priests exempted

(154.)

Matth. 21.

3.

Luke 10.

42.

Dion :
Carth :

Calv. Inst.
1.4.6.20.

empted like the Roman Hierarchie, to be insolent and exorbitant in the Common-weale. 3. Nor are the people priviledged (as is pretended by soime schismaticall Demagogi) to carry all by force *Buchan.* of their collective body; But we and ye, 1. Peers, 2. Priests, 3. People, must all needs be subject: And that

5. [Not onely for feare, but even for conscience sake.] Which is the last meinber proposed for prosecution. [Not onely for feare] And yet we must be subject for feare too, which, *Cogit vel invitato, Marlorat.* Compels those that have no Conscience; *Imo & possunt potestates etiam sine causa irasci, Hieron.* And yet we must ^{Theophy- last.} fear and be subject too (though they oppresse our tender conscience) for feare of punishment from God, and from the Prince. *Lombard.*

1. From God, who will not suffer his Ordinance to be contemned; *Non enim privati est hominis abrogare imperium ei quem, Dominus cum potestate nobis prefecit. Calv.*

2. From the Prince; for, *Ultionem repescere possunt magistratus ob dignitatis sua contemptum. Idem.* They may justly avenge the contempt of their authority, 1. Either by their Laws, by which *In legum transgressores & inabedientes severiter animadvertunt: Marlorat.* Or else by Armes; for, *Portat gladium;* He bears the sword, (vers.4.) And if He draw it against Schismatiques, Heretiques, or Rebellious persons, *Magistratus justè punit gladio, Aug.* They must not cast off feare, and incourage themselves and their company against his commands, as if resisting for the cause of God (as they pretend) they were to be accounted Martyrs; for they are no more capable of Martyrdome, dying in contempt of lawfull Magistracie, then the Idol Priests, or the devils themselves were by the subversion of their Temples, or ceasing of their Oracles, by vertue of our Saviours Incarnation; or by the command of the Emperour, converted to Christianity: *Aug. ubi supra.* But on the contrary it may be verified, that they who under the royll command of a rightfull King, obediently, conscientiously, zealously, and couragiously fight against a Schismatique, or Hereticall Rebellious people, (who make Religion the pretext for Rebellion) if they die, they dye Martyrs, if they live, they live Confessors: and therefore we must feare even the Princes sword. That I may not insist upon losse of favour, friends, honour, credit, and the like; Although a wise man will consider *Prov. 20.* even in this, that the indignation of a King is as the roaring of a ^{2.} *Lion;*

Amos 3.8. Lion ; and if this Lion roar, who can but be afraid ? for he that provoketh him to anger, sins against his owne soule ; and what then shall become of his body ? Or if any be so fool-hardy as not to feare, yet must he be subject nevertheless, Not onely for feare,

[But even for conscience sake.] *Non solum, qui a resistere potentioribus & armatis impune non licet, quemadmodum tolerari solent injuria que propulsari nequeunt : Sed sponte docet obeundam hanc submissionem, ad quam verbo Dei obstringitur conscientia: Cal.* Not onely because they are armed and can over-mastere us, for so men suffer injuries from private men, because they cannot withstand them : but the Apostle teacheth, that a Christian is bound to subjection to his Soveraigne by the Word of God ; and the tye of conscience more firme and close, then by a Souldiers Belt, or Jaylois Bolts and Manacles : So that, *Etiam si certò constaret nos manus illorum (aliqui valde longas) posse effugere: Marlorat.* Although we were assured that we could scape their reach, or oppose their power : Yea, *Etiam si exarmatus esset magistratus quem impune lacefcere, & contemnere licet, nihil magis id tentandum quam si paenam statim immineret etiremus.* Although the Magistrate had neither Armes, nor Armies, so that men might provoke and contemne his power in respect of punishment, must we not we presume to neglect him any more, then if we did see Armes and Armies, Racks and Gibbets, and all engines for execution prepared before us : *Quia misericordia subiecti mini Principi polluta est conscientia vestra obvia & divina ordinatio: Bruno.* Because unlesse we be absolutely subject to our Prince (pretend what purity we will) our conscience is defiled, and every step wee march against him, we set our selves in battell array against the Ordinance of God : And indeede I cannot but wonder what hard hearts and cauterized consciences those men have, who doe not presently finde themselves, and their hearts die within them like *Nabals* when they finde themselves guilty of subtracting subjection from their Prince, (a greater ingratitude then which cannot be excogitated, and ingratitude is one of the greatest sinnes ;) for Subjects are obliged.

1 Sam. 25.
37.

1. By the rule of right Reason, to obey him, without whom we cannot be safe ; but without the King the Common-wealth cannot bee safe, nomore then a ship without a Pilot in a ster-

my

(156.)

my Ocean ; And therefore by the rule of right reason we must obey him.

2. By naturall equity, which bindes to do good to them which do good to us, but Kings and Princes do good to us, for by their meanes we obtaine great quietnesse, and by their providence many worthy things are done to our Nation: By them we receive honour, enjoy riches, peace, plenty, and freely professe and practice piety: and therefore even for naturall equity, *We must needs be subject*, which is the least good we can doe to them.

3. By morall civility we are bound to be subject to him who protects us: But Kings and Princes protect us from evill doers, who would violently take away our lives, insolently usurpe our lands, prodigally mispend our goods, laciviously deflower and ravish our wives, & mercilessly slave our children, yea, they are the Protectors and defenders of our faith, and therefore we are bound at least not to rebell sithence all these mischieses have been, are, & will be the effects of such disobedience, from which *Good Lord deliver us.*

4. By Christian Religion and conscience, which enjoyns, that we must not resist the Ordinance of God: but Kings and Princes are the Ordinance of God, and therefore we must not resist them.

And doe 1. Right reason, 2. Naturall equity, 3. Morall civility, 4. Christian Religion and conscience oblige us to subjection? Oh then take heed, and never trust any (though never so faire Professors) who pretend conscience to countenance disobedience, at least to cast off subjection, as it is hard to disobey and not to rebel. Yet such alwayes have been the faire pretence of the foulest practices. Thus the colour of the common good to free the people from Subsidies, Taxes, and Oppressions (which then seemed by their Governours to lye upon them) led the people of the *Jews*, yea and some *Romans* too, to follow *Thendas, Judas of Galile, Catiline*, and their companions. Thus the Rebels of elder times in this Island, christned their Insurrections, the Army of God & the holy Church, making Religion the Patronesse of their impiety. *Jack Straw, Jack Cade, Wat Tyler, Fryer Ball, alias Wall*, and such others, made 1. The oppression of the Commons, 2. The insolencie of the Nobility, 3. The covetousnesse of the Priests, and the inequality of men of equall merit, the vail of all their violence

Act. 24.2.

*Joseph. An-
tig. Iudai.
l.18.c.1.
& l.20.*

*c.6.
Salust. con-
jurat. Ca-
tilin.*

Speed.

and

Hollinshead and villany. Thus the Rebellion in the North, Lincolnshire, and
 Rich. 2. P. 429. Norfolk, were raised under pretence of 1. Reforming Religion,
 2. Freedome of Conscience, and 3. Bettering the Common-
 weale, yea, and they are alwayes masked under the vizard of,
 1. *Pro Lege*, 2. *Pro Grege*, 3. *Pro Rege*; whereas indeed they are
 L. 2. de
 Bello Iu-
 daic. c. 16.
 Nauclet.
 Prov. 24.
 21, 22.
 against the King, break the Laws, and make spoile of the people,
 as *Josephus* relates the story of the Rebellious *Jews*, pretending
 onely against *Florus* harsh, unjust, and cruell usage, and not a-
 gainst the *Romanes*: But as King *Agrippa* cleares it by his Re-
 monstrance, They did but onely say so; for their actions were such
 as worse could not have beeene done by the greatest Enemies of
 the *Romane* Empire, for they sacked the Townes, robbed the Treas-
 uries, burnt the Houses, wasted the Fields; neither were they the
 Townes, the Treasuries, the Houses, the Fields of *Florus*, but of the
Roman Empire. I will not make Application, but sithence these
 things have ever beeene so, I will onely conclude with *Solomons*
 Admonition: *My son, feare God and the King, and meddle not with*
them that are sedissemens for sedissemens, for all their destruction come, and
who knowesh the ruine of them? Yet certaine it is that ruined they
 shall be, and perhaps when themselves least suspect it, suddenly
 as with the Arrow of lightning shot from the Bow of God,
 which may serve ~~to~~ ^{as} *Consilium* to our Apostles premises to in-
 force this conclusion. *Every man must needs be subject, not onely*
for wrath, but even for Conscience sake. [Which God grant us all
 grace to be, for ~~John~~ ^{the} *Paterne and Patron of*
perfect obedience, and whom with the Father and the holy
 Ghost, be all honour, glory, power, might, majesty, and dominion,
 from this time forth for evermore. Amen.]

F F N F. S.

(158.)